Integrating Aboriginal Perspectives into Curricula

A Resource for Curriculum Developers, Teachers, and Administrators

Manitoba
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A Resource for Curriculum Developers, Teachers, and Administrators

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INTRODUCTION

Aboriginal perspectives are based on the distinct world view of the Aboriginal cultures. This world view has humans living in a universe made by the Creator and needing to live in harmony with nature, one another, and with oneself. Each Aboriginal culture expresses this same world view in a different way with different practices, stories, and cultural products.*

John Ralston Saul has stated that Canada is a nation built upon a foundation with three "pillars": Aboriginal, Francophone, and Anglophone. Canadian society has often ignored the contributions that have been made, and continue to be made by Aboriginal peoples in the shaping of Canada (Ralston Saul 4). Only recently has acknowledgement started to be given for the contributions Aboriginal peoples have made to the "formation of Canada as we know it" (Erasmus 2). The observations made by Georges Erasmus and Saul are particularly distressing given that the Aboriginal population is the fastest growing segment of the Manitoba population. The 1996 Census (Statistics Canada) indicates that the portion of the Manitoba population who are below 24 years of age is significantly larger in the Aboriginal population than it is in the general population. It is estimated that by the year 2016, twenty-five percent of the Aboriginal population of Manitoba will be below the age of 15 (Statistics Canada). This has implications for the educational system of Manitoba. While referring to Aboriginal youth in his lecture at the Lafontaine-Baldwin Symposium in Vancouver, Erasmus stated that more "youth are staying in school to complete a high school diploma, though a gap still exists between the graduation rates of Aboriginal and non-Aboriginal young people" (16).

The narratives of how Canada came to be are only now beginning to acknowledge the fundamental contributions that Aboriginal people have made to the formation of Canada as we know it.
(Erasmus 2)

To correct historical and social biases that have developed, greater integration of Aboriginal perspectives into existing and future curricula is necessary. Schools have the responsibility to ensure that Aboriginal perspectives are fairly and accurately conveyed to all students. The inclusion of Aboriginal perspectives into curricula will benefit not only Aboriginal peoples, but non-Aboriginal peoples as well. All students are denied a quality education if they are not exposed to the contributions made by all people in the development of the country in which they live.

* Adapted from *Western Canadian Protocol, The Common Curriculum Framework for Aboriginal Language and Culture Programs, Kindergarten to Grade 12* (2000) 132.

PURPOSE OF THE DOCUMENT

This document is intended to assist Manitoba curriculum developers and educators to integrate Aboriginal perspectives into new and existing curricula. It provides direction for the integration of Aboriginal perspectives within the various curricula taught in Manitoba classrooms.

The purpose of *Integrating Aboriginal Perspectives into Curricula* is to enable teachers to facilitate students' understanding of the Aboriginal perspectives in Manitoba. Each subject area will address the perspectives and accomplishments of Aboriginal peoples.

The goals of integrating Aboriginal perspectives for Aboriginal students are:

- to develop a positive self-identity through learning their own histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge
- to participate in a learning environment that will equip them with the knowledge and skills needed to participate more fully in the unique civic and cultural realities of their communities

The goals of integrating Aboriginal perspectives for non-Aboriginal students are:

- to develop an understanding and respect for the histories, cultures, traditional values, contemporary lifestyles, and traditional knowledge of Aboriginal peoples
- to develop informed opinions on matters relating to Aboriginal peoples

If you don't tell your children who and what they are, they won't know. How can they be proud of what they don't know?
(Salish Elder, from *Diversity in the Classroom* 23)

By achieving the above goals, it is hoped that the following outcomes will occur:

- improvement of the academic performance of Aboriginal students
- elimination of the stereotypes that exist in mainstream and non-mainstream cultures
- improvement of the quality of life of Aboriginal peoples
- increase the representation of Aboriginal peoples in post-secondary schools
- increase the representation of Aboriginal peoples in all sectors of the workforce

VISION

Students in Manitoba schools will be exposed to the various Aboriginal perspectives, cultural items, and historical contributions made by Aboriginal peoples in the development of this country. As a result, students across the province will have a foundation for understanding the issues, challenges, and successes of Aboriginal peoples.

> *It is true that there have been any number of surface changes that have increased our understanding. ... While the changes may be important for their own sake, few if any of them reach below the surface and touch on the fundamental ways in which two cultures, so different in their roots, meet and touch each other. Only with that meeting and touching can the gap be closed. Only the closing of the gap—not a domination of one over the other but a real meeting—can result in a real change.*
> (Manuel and Posluns 3)

HISTORY

> *The People of the many Nations visited each other's lands. The People from the North brought elk meat. The people from the West gave them fish. The people from the South brought corn. The People from the East gave them hides.*
> (Ortiz 5)

Understanding the history and perspectives of Aboriginal peoples is important for all curriculum developers, teachers, and administrators. Until recently, Aboriginal peoples have been portrayed in history books and by the media with stereotypical images that have often contributed to a misunderstanding of Aboriginal peoples by mainstream society. While it is critical for all educators to develop a familiarity with the history of Aboriginal peoples, it is beyond the scope of this document to properly elaborate upon this topic to the degree that is required.

History was recorded using the Euro-centric and mainstream-centric perspectives that resulted in many North Americans believing that Aboriginal cultures did not exist until the Europeans discovered the Aboriginal peoples in the late 15th century. It is critical for all students to understand the concept of Aboriginal perspectives regarding the development of North America in order to fully understand and appreciate the contributions and issues that relate to the North America of the 21st century.

Aboriginal histories predate Canadian history by thousands of years. Over this span of time, Aboriginal peoples developed complex civilizations which were made up of diverse cultures and self-governing nations, controlled vast territories, and had self-sustaining economies. The ways of life and governance of the peoples of each nation were forever changed upon their first contact with early European explorers.

The basis of Aboriginal peoples' relationship with Canada is found in the spirit and intent of responsible coexistence, envisaged by the Royal Proclamation of 1763. That relationship continues to be interpreted and negotiated through the treaty-making processes, and through the entrenchment of Aboriginal and treaty rights in the Canadian constitution. Aboriginal rights have been further affirmed through the legal concept of *Aboriginal title.*

Many Aboriginal peoples believe that the educational systems imposed on them by the federal and provincial governments have had the greatest negative effect on the nature of their lives.

Aboriginal children were identified as the segment of Aboriginal society that would be the most receptive to the imposed standards of Western civilization. Therefore, efforts toward the assimilation of Aboriginal children into mainstream culture—through education—became a primary concern for government officials (Cardinal). The economic pursuits of Aboriginal families which included trapping, hunting, fishing, and harvesting were believed to contribute to the English illiteracy of Aboriginal children. As a result, schools operated by missionaries were established on reserves. However, the attendance of students in these schools was low and resulted in these schools being ineffective as tools of assimilation (Tobias). Consistent attendance was considered vital for the successful assimilation of the Aboriginal children to occur. Consequently, in 1894, amendments to the Indian Act were made to allow government officials to forcibly remove Aboriginal children from their home communities and parents' care, and to place them in residential schools. These residential schools existed from the 1890s until the 1980s. It was the intent of these schools to remove the children from the cultural and spiritual influences of their parents and community members, thereby eliminating the Aboriginal languages and culture from the children and subsequent generations (Ing).

The land provided food and shelter, and Nature was the textbook, providing the content for ... learning.
(Sterling 8)

After leaving the residential schools, children were often unable to communicate with their parents and grandparents, which was a result of the children being forbidden to speak their own language and required to speak only English, or in some schools, French. By the time the children returned to their parents, they could speak only English or French while their parents and grandparents often spoke only their traditional language (Gillespie). The young adults who completed the residential school educational system often attempted to emulate aspects of European culture, which resulted in their alienation from their own culture and people.

Residential schools produced generations of individuals who lost their sense of belonging—people who belonged neither in Aboriginal culture nor in western culture. The negative results of residential schools are felt to this day as Aboriginal peoples struggle to regain their stolen history, language, culture, and relationships.

ABORIGINAL PEOPLES IN MANITOBA

The Constitution of Canada recognizes three primary groups as Aboriginal peoples: Indians, Inuit, and Métis. The Métis people are defined by the Federal government as having "mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people" (Indian and Northern Affairs Canada 1997). The Inuit people are defined by the Federal government as "Aboriginal people in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador" (Indian and Northern Affairs Canada 2001). The Federal government further categorizes Indians as being Treaty, Status, or Non-Status. Status Indians are registered under the Indian Act and as such, may be eligible for treaty rights. A Non-Status person is defined as "an Indian person who is not registered as an Indian under the Indian Act." A Treaty Indian is "a Status Indian who belongs to a First Nation that has signed a treaty with the Crown." Although the term Indian is a historical misnomer and is distasteful to many Aboriginal peoples, it is a legal descriptor used by the Federal government. An accepted term is First Nations, and this term will be used in this document to refer to Aboriginal peoples who are defined by the Federal government as Indians (Indian and Northern Affairs Canada 1997 and Indian and Northern Affairs Canada 2000).

The First Nations peoples of Manitoba are more comfortable identifying themselves by their linguistic group. The First Nations peoples of Manitoba are the Anishinabe (Ojibway and Saulteaux), Dene, Nahayowak (Cree), Oji-Cree, and Oyata (Dakota). Each of these groups has its own language, traditions, and histories.

Definitions imposed by the government have created much confusion about who First Nations peoples are. For example, during the World Wars, any First Nations man who enlisted in the army lost his Treaty Status. Similarly, any Status woman who married a non-Status man prior to the amendment of the Indian Act in 1985 lost her Status. In both of these situations, the person's identity changed from being a member of a First Nation to no longer being a member of any First Nation. With the amendment of the Indian Act in 1985, people who had lost their Treaty Status could regain it, but only through a request to the Federal government. The status of all First Nations peoples was solely controlled by the Federal government.

CULTURE AND WORLD VIEW

> *An Indian looks at nature and sees beauty—the woods, the marshes, the mountains, the grasses and berries, the moose and the field mouse, the soaring eagle and the flitting hummingbird, the gaudy flowers and the succulent bulbs. He sees the diversity of the various elements of the entire scene .... He surveys the diversities of nature and finds them good .... We offer our culture, we offer our heritage. We know it is different from yours. We are interested in your culture and your heritage; we want you to discover ours.*
> (Cardinal 67)

Aboriginal peoples of the 21st century are as diverse in their personal beliefs and ideologies as any other cultural or ethnic group. It is important for educators to realize that Aboriginal peoples have traditionally held—and many Aboriginal peoples have maintained to this day—a unique perspective that is different than that of non-Aboriginal peoples. A way to truly learn about and understand many aspects of the Aboriginal world view is through experiential means: watching, listening, and doing as the Elders teach.

In traditional Aboriginal society the responsibilities associated with raising a child were not only the child's biological parents', but also belonged to a larger circle of all adults in the community. In some communities, the children were primarily in the care of their grandparents. The grandparents conveyed knowledge and values to the children through oral traditions. As children became youth, they moved from under the primary care of their grandparents to that of their parents. It was from their parents that children learned the skills needed to live. These skills were learned primarily by watching and experiencing what their parents did. As the children grew from the stage of youth to adult, they were ready to carry out the tasks that their parents had done, and their parents took over the role of teachers for their grandchildren. In traditional Aboriginal society, children were taught to view all of the people with whom they had contact as being related to them. This way of viewing the people around oneself as an extended family leads to treating each other with respect and care. This sense of belonging and kinship was in fact not limited only to people, but also extended to the Land as well (Brendtro, Brokenleg, and Van Bockern).

The Land

The relationship Aboriginal peoples have with the Land is as varied and diverse as the Aboriginal population. One aspect that remains constant is that the Land is the giver of life and law and must be respected above all else. The traditional lifestyle of Aboriginal peoples is rooted in the land. The Aboriginal peoples of Manitoba viewed all aspects of the Land as being parts of an intimately connected whole in which the well-being of any single part was dependent upon the others. Thus, where the European perspective viewed land as an inanimate object from which humans could reap what they need and what they choose, Aboriginal peoples viewed the Land as sacred. When Aboriginal peoples obtained the necessities for life from the Land, they would offer thanks for the gift received from the Land so that they could live. This fundamental difference in the way of viewing the natural environment led to a different way of viewing the Land as well. The Aboriginal peoples, unlike the Europeans, had no concept of anyone being able to take ownership of the Land; rather, they saw themselves as caretakers of, and living interactively with the land (RCAP 1993). Aboriginal peoples saw themselves as an integral part of the Land. This fundamental difference was a primary source of misunderstanding during the process of treaty negotiations, and continues to be a source of misunderstanding to this day.

Generosity

The view that Aboriginal peoples had of themselves as part of an intimately connected whole has guided the way they have traditionally treated visitors and people in need. Aboriginal peoples have traditionally been, and many are to this day, taught that generosity is one of the greatest virtues; through the unselfish acts of sharing with other members of the community, the whole community is made stronger. For example, if one person was successful when hunting a moose, the meat would have been shared among all members of the community with the hunter giving away the best parts.

Oral Tradition

The Oral Tradition of Aboriginal peoples imparts knowledge and understanding. It contributes to the uniqueness of Aboriginal perspectives and behaviour. The role of the Oral Tradition in Aboriginal society is to transmit its knowledge, values, and cultures.

This knowledge functions as the collective memory of the people and aids them in the preservation of their histories to this day. This is why the stories and teachings are so important. Many aspects of Aboriginal knowledge found within the Oral Tradition are intimately linked with the Aboriginal language in which the Oral Tradition has been passed down through the generations. Many of the concepts that are used in the stories and teachings cannot be readily explained in another language; this is why the loss of the language on the Aboriginal culture might be likened to a collective amnesia (Fredeen). In the Oral Tradition, children and young adults received from their parents, their community members, and the Elders, guidance and instruction that led to a deeper understanding of their history and culture. In order to receive this information, many people believe that children must first acquire the language of their family, community, or nation to fully understand the direction being given (Gillespie).

Spirituality

Traditionally, spirituality has played an important role in the lives of Aboriginal peoples; the spiritual connection to the Creator was evident in every aspect of their lives. In traditional Aboriginal culture, all parts of creation were believed to have spirit. Both historical and contemporary Aboriginal leadership have declared that spiritual concerns are and always were central to the Aboriginal way of life.

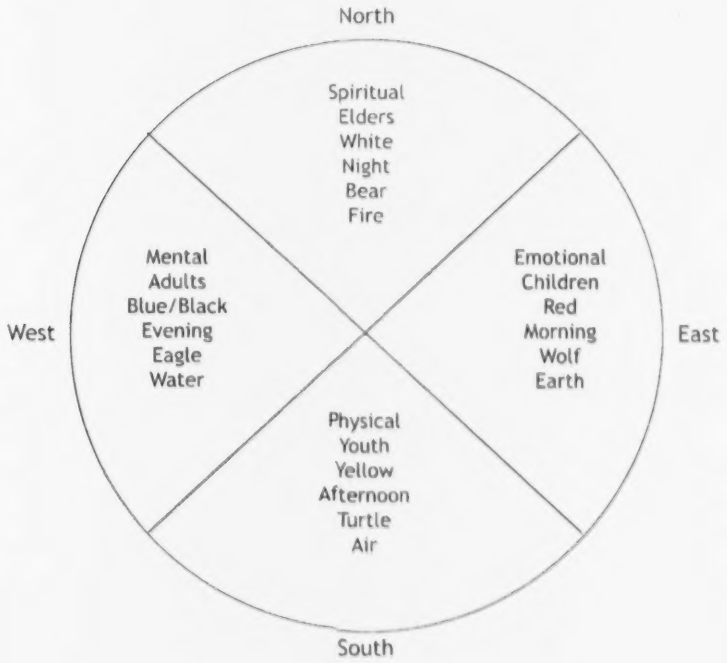
It is important for educators to be aware that contemporary Aboriginal peoples have a range of religious and spiritual beliefs, including Christianity. It would be wrong to assume that all Aboriginal students practise, or are even knowledgeable about, traditional spirituality.

Medicine Wheel

Traditionally, Aboriginal peoples have seen the connected and interdependent nature of the many aspects of the world around them. The medicine wheel is an ancient symbol that reflects values, world views, and practices, and is used by many Aboriginal peoples today (Bopp et al).

In Cree, the medicine wheel is referred to by the word *pimatisiwin*, which means *life*. The medicine wheel is based upon a circle and the number four, both of which are of special significance to many Aboriginal peoples. The medicine wheel is used to represent the interconnected relationships among aspects of life and to provide direction and meaning to an individual.

The medicine wheel that is presented here is an example. While there are commonalities to all medicine wheels, each person's is unique to the teachings he or she has received, his or her personal experiences, and his or her understandings of the interconnectedness of the aspects of life he or she represents with the medicine wheel.



The medicine wheel is divided into four parts or quadrants, each representing one of the four directions. One of the lessons that can be learned from the medicine wheel is balance. For example, on the medicine wheel the four aspects of an individual (spiritual, emotional, physical, mental) are represented. In order for an individual to be healthy, he or she must have a balance of the four aspects within him or herself. If one of these aspects or areas is

suffering, then the other three will also suffer some ill effects. For example, if a person is suffering from an illness such as a bad cold (physical), he or she may be more short-tempered than usual (emotional), be less able to think clearly (mental), and may also feel less well spiritually.

Powwows

One of the ways in which some First Nations peoples celebrate their cultural, spiritual, and personal perspectives is through Powwows. Traditionally these celebrations were held to celebrate the beginning of life, but they are now held throughout the year across North America. Powwows have spiritual significance. In the Dakota tradition, the celebration itself was seen as a prayer to Wakan-Tanka, the Great Spirit. Naming and honouring ceremonies are a part of the Powwow.

The Powwow usually consists of an inner circle of dancers formed by the drum groups and the audience, and an outer circle. Stephenson states that "there are no spectators at a Powwow"; all of the people in attendance are seen as participants, including those who do not dance. The Powwow brings the circle of family, friends, and new friends closer together, and brings each of these people closer to their First Nations culture and heritage.

The drum accompanies all of the songs that are sung by singers at Powwows. The drums used by the singers at Powwows vary in the way in which they are made. All of the drums are treated with respect; nothing is ever set on a drum. The widely accepted belief is that the drum represents the heartbeat of Mother Earth. The drum is seen as more than a simple musical instrument—some drum groups have ceremonies in which the drum is blessed and receives a name (Stephenson 2).

Powwows usually begin with a Grand Entry and include a Flag Song, Veterans' Song, and a prayer in an Aboriginal language. Honour Dances, Give Aways, and Hoop Dances are a part of most Powwows. A number of different types of dances can be seen at a Powwow. Each category of dance has a specific type of outfit that the dancers wear. A recent addition to the Powwow is the inclusion of competitive singing and dancing.

Elders

Within traditional Aboriginal cultures all people are respected and viewed as having important contributions to make to a community. However, Elders are shown a special respect. The term Elder has a distinct and profoundly different meaning than the term elder which simply means old. Elders are the archives of the communities. They are the people who have the knowledge of traditional ceremonies, medicines, stories, songs, history, genealogy, and life experiences. It is important to realize that no single Elder has extensive knowledge in all of these areas. The *Western Canadian Protocol Framework for Aboriginal Language and Culture Programs* defines an Elder as "any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge . . . [who] have their own unique strengths and talents." The definition may vary from community to community. Elders may be men or women of differing ages; although it is rare to find a young person who is considered an Elder, it is possible. There are a number of qualities generally associated with Elders:

- The Elder is respected by his or her family and community.
- The Elder will teach by example.
- The Elder has gained his or her knowledge and wisdom through life experiences.
- The Elder is patient, humble, and kind.*

* Adapted from *Saskatchewan Education, Aboriginal Elders and Community Workers in Schools: A Guide for School Divisions and Their Partners* (Regina, SK: Saskatchewan Education, 2001) 5.

EDUCATION

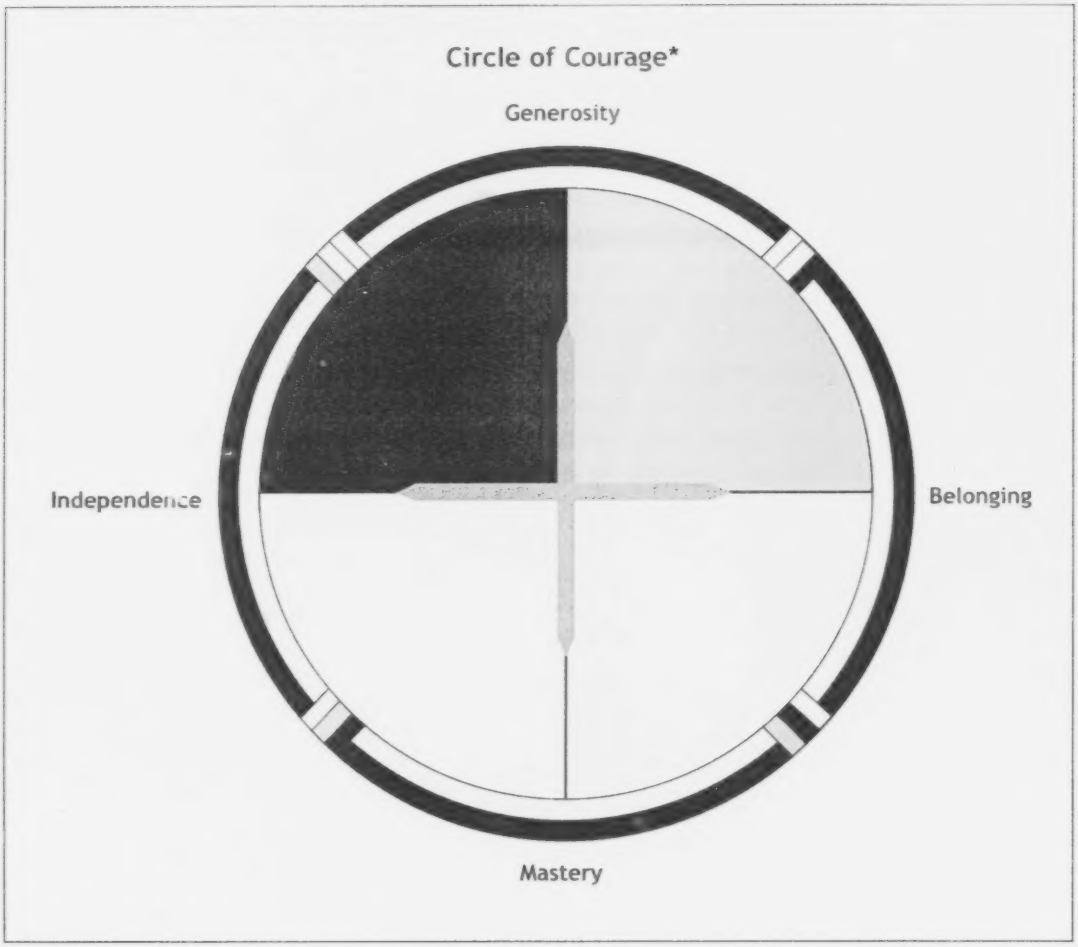
A child must learn to listen with an open mind.
A child must learn to observe everything.
A child must learn to respect the Elders and his sponsor.
A child must understand the power of sacred objects, places, and names.
(Samuel Buffalo, Dakota pedagogy, from *Diversity in the Classroom Series* 23)

The style of education that has been used in Manitoba schools in the last century differs drastically from the traditional form of education used by Aboriginal peoples. In recent years there has been a shift toward child-centred teaching, and with this shift the educational model has moved closer to that which was used by Aboriginal peoples prior to their contact with European peoples.

Traditional Aboriginal Education

An important aspect of life in traditional Aboriginal societies was "education and empowerment of children" (Brendtro, Brokenleg, and Van Bockern 22). The education that the children received provided them with the skills, awareness, and values needed to survive as individuals, and to be contributing members of their community. In order to achieve this, all aspects of the child (mental, physical, emotional, and spiritual) were addressed (Castellano et al). The traditional Aboriginal method of educating children has been nurtured through thousands of years and is still found today in the oral traditions and cultural practices of Aboriginal peoples.

The circle teaches that one must understand the whole body and the interactions of the underlying components when seeking understanding and knowledge. The implications for education are clear. When planning to educate a child, it is vital to see the whole child, and to understand that there are a limitless number of interconnected factors that will affect that child's being (Cajete, Fitznor 1997). Brendtro, Brokenleg, and Van Bockern suggest that there are four crucial elements a child acquires through the traditional Aboriginal method of education: belonging, mastery, independence, and generosity.



Belonging: the child is given a sense of self-importance within the general context of his or her community, and learns that all members of the community belong and have a role and a valuable contribution to make.

Mastery: the child is given the means and opportunity to become the best he or she can in various skills and in acquiring knowledge.

Independence: the child is given appropriate opportunities to develop independence.

Generosity: the child learns to consider generosity as a highly virtuous trait.

* Used with permission from Circle of Courage, Inc., Lennox, South Dakota. Artist: George Blue Bird.

A number of techniques were incorporated into the education of children. The children were taught from a young age that respect, wisdom, and knowledge were gained by listening to and observing Elders. The stories, teachings, and songs that are an integral part of the oral tradition were used to entertain the children, but were also a means through which values, ideals, and knowledge were shared (Sterling). Sometimes the lesson of the story was not implicitly stated so that the child would have to find his or her own lessons from the information woven into the story. Each time a child would hear the story told, he or she would be able to sharpen and refine the lessons learned from the story (Fitznor 2002). In addition to learning lessons from the stories, children would also develop their ability to store and retrieve information from their short-term and long-term memories, as well as refine their higher-level thinking skills.

Skills and knowledge were also acquired through activities and play that emulated the actions and responsibilities of the adults of the community. Contrary to the commonly held misconception that traditional Aboriginal society disfavoured competition, many of the games that the children were involved in were competitive. In competition, successes and accomplishments were praised and celebrated. This philosophy came from, and contributed to, the sense that the superior skills of an individual were the "possession" of the whole community rather than the individual. So, if one individual developed extreme prowess at hunting, then the whole community benefited from the game obtained by that individual.

As it is in many societies, the goal of education in traditional Aboriginal societies was to prepare children for their lives. The process of developing respect and seeing the value of Elders started very early in life. The Elders taught the child the desired behaviours through explanation, stories, songs, and examples. Then, as the child was ready, he or she was given greater opportunities to develop the independence that was needed to survive, by having to make decisions and take actions based on the values and skills he or she had acquired. The traditional Aboriginal approach to raising children was one of guiding without interfering, allowing them to find their own solution even when it would be easier for an adult to intervene. This was done in good conscience knowing that children possessed the knowledge and values needed to make wise decisions.

In all aspects of education, the reward for accomplishing a particular goal or task is the completion of the task or achievement of the goal itself. Children are taught this intrinsic motivation through private words of praise and encouragement to achieve to the best of their abilities so that the community can be stronger through their achievement.

> *In our system of education, knowledge is earned. One learns to listen, like a human being who has the gift to hear what is said. We don't put knowledge in a person's head or hand. We give directions, not answers. We don't trap people into thinking answers are given from the outside. Answers come from the inside.*
> (Wes Fineday, cited in Western Canadian Protocol 7)

Education That is Inclusive of the Traditional Way of Aboriginal Education

Inclusive education enables students to develop their mental, physical, social/emotional, and spiritual competencies.

Education has been moving toward a system that is more inclusive of Aboriginal perspectives in education (Fitznor 1997) for a number of years now, most often with educators being unaware of the change. There has been a tremendous increase in "child-centred" rather than "teacher-centred" learning, and a greater awareness of the effect of school and classroom environments upon the students. With the inclusion of more aspects of the traditional Aboriginal style of educating children and youth, educators will find an increase in the academic success of Aboriginal and possibly non-Aboriginal students as well.

The Elders' teachings regarding the treatment of children should be considered when writing new, revamping existing, or simply implementing curricula in a classroom. The Elders have long held the belief that children must be approached with dignity and respect. One of the traditional beliefs of many Aboriginal peoples is that all people, regardless of age, have gifts that can be shared with others and it is necessary to respect, accept, and appreciate those gifts for what they can bring to the community.

Student motivation is often considered to be an essential factor that affects academic achievement as well as other school-related issues such as punctuality, attendance, and behaviour. The motivation used in the traditional Aboriginal style of educating children was intrinsic. Children were motivated to accomplish tasks to the best of their abilities for the sole reward of the achievement itself. In many Aboriginal cultures the only extrinsic reward a child would receive would be private words of praise and appreciation from the adults around him or her.

Students are more likely to be interested in learning material if they find it relevant to their lives. Therefore, it is crucial for connections to be made between curricular topics and the real world, particularly the world in which the students find themselves. The manner in which curriculum content is presented is also important. Traditionally, Aboriginal children have frequently learned by doing things. It is recommended that students have opportunities to physically manipulate (kinesthetic), see (visual), or hear (auditory) about the concepts they are learning first-hand.

When possible and appropriate, the learning experience of students could occur outside the four walls of the classroom. This can range from taking students on an excursion away from the school, or simply going into the schoolyard. It may be easier for students to make connections between the concepts they are learning and their own life experiences when they are able to experience the concepts in a natural setting.

It is very important for there to be opportunities for family and community members to become involved within the school and the classrooms. This involvement of family and community can provide a number of direct and indirect benefits. It can provide access to the wealth of knowledge that family and community members have. The positive role models would benefit and validate the students, as well as provide an acknowledgement of the school process for students and community members.

It is especially important for opportunities to be made for Elders to be invited into the school and classrooms. The Elders could be invited to share particular aspects of their knowledge with students, work with staff to assist troubled youth, share knowledge at staff meetings, or play a variety of other roles within the school. A number of considerations must be made when planning to invite an Elder into a school setting. The first consideration is choosing the correct Elder to meet the recognized need within the school environment. Elders will have different areas of knowledge, so it is important to choose an Elder who has the knowledge that is required to meet the recognized need of the school. It is also important to find an Elder who is recognized and respected within the community. Once an Elder is chosen it is important that the request be made of the Elder in a respectful and appropriate manner. The exact manner in which a request is made of an Elder will vary; it would be a good idea for the

school to contact a local Aboriginal organization to assist them in determining the correct protocol for making a request of an Elder within that particular community. Whether approaching a First Nations, Métis, or Inuit Elder, it is usually appropriate for the person making the request to make arrangements to go to the Elder to make the request. The request is usually made with a gift; the appropriate gift for a traditional First Nations Elder is often tobacco or sometimes cloth. Consideration should also be made for time and travel expenses the Elder will incur in coming to the school. While many Elders may decline, an honorarium could be offered in addition to the gift and reimbursement.

In summary, curricula that are inclusive of Aboriginal perspectives will include the following:

- All students will be treated with dignity and respect, and recognition will be given that all students have gifts that can be shared with others.
- Student motivation should be provided through intrinsic rather than extrinsic means.
- Curriculum material will be made relevant to the students who are learning it.
- Experiential learning opportunities will be used when possible and appropriate.
- Members of the family and community will be involved in the education of the students.
- Elders will be invited to share their knowledge and wisdom with the students.
- Traditional knowledge, histories, values, and cultures of Aboriginal peoples will be included in the classroom.

LEARNING OUTCOMES

Early Years (K-4) *21*
Middle Years (5-8) *26*
Senior Years (S1-S4) *31*

LEARNING OUTCOMES

The list of learning outcomes that follows is not exhaustive. It is intended to act as a guide that will stimulate further ideas for curriculum development teams and educators in general.

When choosing learning resources to support these and other learning outcomes, various considerations should be made by educators. These considerations include the curriculum fit, social considerations, instructional design, and technical design of the resources. Manitoba Education and Youth has developed an *Evaluation Guide for Learning Resources* and a number of evaluation instruments for assessing and selecting resources to be recommended for use in Manitoba classrooms. *Evaluation Guide for Learning Resources* can be found at <http://www.edu.gov.mb.ca/ks4learnres/evaluation/evalguidemarch2002.pdf> and the evaluation instruments are found at <http://www.gov.mb.ca/ks4/learnres/evalinst.html>.

Integrating Aboriginal perspectives should be attempted in these and other learning outcomes when possible. This may be accomplished through the use of various teaching strategies.

Early Years (K-4)

Art

Students will

- identify examples of types of Aboriginal art and crafts
- describe the purposes of Aboriginal art and crafts
- demonstrate awareness of local Aboriginal art
- demonstrate an understanding of various Aboriginal art forms
- identify the specific themes represented in examples of Aboriginal art, or portions of it
- demonstrate awareness of the history of Aboriginal art
- demonstrate willingness to create a representation of an Aboriginal story they have heard

English Language Arts

Students will

- demonstrate awareness of their listening behaviours
- demonstrate awareness of the importance of the listener's role in oral traditions
- demonstrate awareness of the use of the *talking stick* and protocol for speaking and listening that is associated with it

  Examples of the talking stick*: a feather, a stone, a stick*

  Examples of protocol: only the person holding the talking stick *may speak, Elders speak first, no time restrictions for any speaker*
- describe the ways in which respect is shown in Aboriginal cultures
- demonstrate awareness of traditional and contemporary Aboriginal stories
- demonstrate awareness of common themes in traditional and contemporary Aboriginal stories
- demonstrate awareness that Aboriginal stories often have specific teachings
- demonstrate awareness of the work of Aboriginal authors, musicians, and playwrights
- identify at least four Aboriginal role models

Mathematics

Students will

- identify patterns in Aboriginal artwork
- create geometric designs and containers without any tools using natural materials

  Examples: birch bark biting, baskets, teepees
- demonstrate awareness of Aboriginal peoples' traditional techniques for measurement and estimation
- appreciate that the concept of "0" was independently discovered by the Indigenous peoples of Central America
- explain how Aboriginal peoples used trade and barter
- describe how Aboriginal peoples were traditionally able to measure time using a variety of means

  Example: by the position of the sun and constellations

- demonstrate awareness that Aboriginal peoples traditionally marked time by events, rather than sequential numbers
- recognize the pattern in the syllabic system of a local Aboriginal language
- recite the numbers 1 to 5 in a local Aboriginal language

Music

Students will

- describe the reasons for the Aboriginal music or songs they have heard

  Examples of reasons: to celebrate, to be part of a ceremony, to welcome, to tell stories, to pass on history and traditions, to entertain

- demonstrate understanding of how traditional Aboriginal musical instruments are made from natural materials at particular times of the year

  Examples: whistles, flutes, drums

- appreciate the significance of the drum in Aboriginal cultures

Physical Education/Health Education

Students will

- demonstrate understanding of the value of traditional Aboriginal games and sports they have played
- describe a traditional Aboriginal diet
- demonstrate willingness to participate in traditional dance(s)

Science

Students will

- demonstrate awareness that Aboriginal languages identify things as animate or inanimate
- demonstrate understanding of Aboriginal peoples' connection to the Land as *giver of life*
- describe the Aboriginal perspective of natural resources

  Examples: resources are to be shared, there is no ownership of natural resources, we must leave something behind for seven generations to come

- explain Aboriginal peoples' view of the seasons

  Example: the Ojibway people have traditionally recognized six seasons, including freeze-up and break-up of the ice

- describe what seasonal activities Aboriginal peoples participated in during each season of the year

  Example: trapping in the winter, berry picking in the summer

- describe the structures traditionally used as homes by the Aboriginal peoples of Manitoba
- describe the technological inventions or innovations created by Aboriginal peoples

  Examples: snowshoes, kayaks

- describe different ways in which the Aboriginal peoples of Manitoba have used their knowledge of living things to meet their own needs and the needs of plants and animals
- demonstrate awareness of traditional uses of animals in Aboriginal cultures in Manitoba
- identify plants harvested and used by Aboriginal peoples in Manitoba, taking both traditional and contemporary practice into account
- identify the seasonal influences on the traditional hunting and fishing practices of Aboriginal peoples
- demonstrate awareness of the seasonal influences on the traditional picking of certain plants and the way in which those plants are picked and used
- demonstrate awareness of the special significance of celestial objects for the Aboriginal peoples of North America
- describe traditional uses of rocks and minerals among Manitoba's Aboriginal peoples

  Examples: as building materials or tools

- identify traditional and contemporary teachings of Manitoba Aboriginal peoples that illustrate their respect for the land
- identify four plants using a local Aboriginal language

Social Studies

Students will

- describe ways in which respect is shown in Aboriginal cultures
- explain the meaning of the term *Elder*
- describe the role of Elders in traditional Aboriginal society
- describe three purposes of Aboriginal stories

  Examples: teaching tools, recording history, recording genealogy, preserving and transmitting culture, entertainment
- describe the role of sharing and generosity within and between Aboriginal societies
- explain the concepts of the *seven teachings*, reflected in some Aboriginal cultures: wisdom, love, respect, bravery, honesty, humility, and truth
- demonstrate awareness of causes and effects of the erosion of Aboriginal languages

  Examples: limited representation in the media, prohibited use of Aboriginal languages with the sites of residential schools
- describe the traditional and contemporary seasonal activities of Aboriginal peoples in Manitoba

  Examples: trapping, hunting, berry picking
- describe the family relationships in a traditional Aboriginal community
- describe traditional tools and their uses
- describe how some of the Aboriginal technologies are made and used, and whether they are still used now

  Examples: tools, means of transportation
- demonstrate awareness of the term *nation*
- identify the Aboriginal Nations found in Manitoba
- identify the locations of the traditional territories of Aboriginal Nations found in Manitoba
- demonstrate awareness of the structure of local Aboriginal government

  Example: chief and council
- recognize that Aboriginal peoples live with contemporary and traditional lifestyles melded

Middle Years (5-8)

English Language Arts

Students will

- describe the ways respect is shown in Aboriginal cultures
- demonstrate understanding of the importance of respect in Aboriginal cultures
- demonstrate understanding of the importance of listening in Aboriginal cultures
- demonstrate understanding of appropriate behaviours associated with listening
- demonstrate awareness of the importance of oral tradition in Aboriginal cultures

  Examples: its role in preserving and transmitting culture, values, and history

- demonstrate awareness that traditional Aboriginal stories express the uniqueness of each Aboriginal culture
- demonstrate awareness of the creation stories of First Nations peoples in Manitoba
- demonstrate awareness that Aboriginal stories often have specific teachings or purposes
- demonstrate understanding that there are different kinds of traditional stories

  Examples: clan, genealogy, survival, rules of living, trickster, family

- identify the teachings taught in different kinds of Aboriginal stories
- demonstrate willingness to retell Aboriginal stories
- describe the similarities and differences between Aboriginal actors, writers, and traditional storytellers
- demonstrate awareness of the life and work of an Aboriginal writer/storyteller
- identify four contemporary and historical Aboriginal role models
- demonstrate awareness of the ways in which Aboriginal peoples are portrayed in the media

- appreciate that words commonly used in Canada have their root in an Aboriginal language

  Examples: Canada, canoe, kayak, Ottawa, mukluks, toboggan, Saskatchewan

- demonstrate awareness of the syllabic system symbols for the corresponding sounds in a local Aboriginal language

Home Economics

Students will

- plan and prepare local traditional Aboriginal meals or food based on the Northern Food Guide/Canada Food Guide
- describe traditional methods of food preservation
- demonstrate knowledge of how changes in diet and lifestyle (away from a traditional one) have increased the occurrence of certain diseases in Aboriginal populations

  Example: diabetes, emphysema, heart disease

- describe elements of traditional clothing worn by Aboriginal peoples
- identify elements of current fashion that may have been influenced by traditional Aboriginal clothing

  Examples: fringes, ribbon shirts and dresses

Industrial Arts (Technology Education)

Students will

- describe the use and production of various technologies used traditionally by local Aboriginal peoples
- research and analyze traditional Aboriginal technologies that are still in use today

  Examples: canoe, kayak, bow and arrow, travois, snowshoes, Red River cart

Mathematics

Students will

- demonstrate awareness of the words for the numbers 0 to 10, and the continuing pattern 20, 30, ... 100, in a local Aboriginal language
- describe the significance of the number four in Aboriginal cultures

  Examples: four directions, four seasons, four symbolic colours of the human family, four sides of the medicine wheel, the use of four in architecture and technology
- identify the two- and three-dimensional patterns inherent in traditional Aboriginal structures and innovations
- identify and interpret patterns in ecosystems and the environment

  Examples: animal populations, seasons
- identify examples of balance and symmetry in Aboriginal art
- appreciate that the base 10 math system is not used by all cultures

  Examples: Navajo people use a base 8 number system; the Mayan people and the Yup'ik people of Alaska both use a base 20 number system

Music

Students will

- describe the various purposes for music in Aboriginal culture
- describe the purposes of traditional Aboriginal singing
- demonstrate awareness of the similarities and differences in the role of current-day Aboriginal musicians with that of musicians in traditional Aboriginal society
- demonstrate willingness to learn, perform, and teach an appropriate Aboriginal song to younger students
- identify Aboriginal influences in music performed by contemporary musicians

  Examples: Jerry Alfred, Susan Aglukark, Tom Jackson, Kashtin, Robbie Robertson, Buffy Sainte-Marie, Ray St. Germain, Joanne Shannandoah
- identify the similarities and differences between contemporary and traditional Aboriginal musical instruments

Physical Education/Health Education

Students will

- demonstrate willingness to participate in traditional Aboriginal games
- describe the value of the traditional games and sports
- observe and participate in Aboriginal dances
- describe the elements of movement in the Aboriginal dances
- demonstrate awareness of the appropriate places and specific purposes of Aboriginal dances

  Examples: grass dance, hoop dance, jingle dress

- demonstrate awareness that there are particular ways to prepare and participate in traditional Aboriginal dances
- identify the influences that have caused changes in the diets of Aboriginal peoples
- understand the nutritional value of traditional Aboriginal diets

Science

Students will

- identify past and contemporary contributions to science and technology made by the Aboriginal peoples of North America
- identify at least one example of a traditional Aboriginal peoples' tool for each of the six types of simple machines

  Examples: firedrills—pulley systems; fleshers—wedge; paddles—lever; adze—lever

- identify traditional Aboriginal practices that have been modified, incorporating new technology, for use today
- demonstrate awareness of innovations developed by traditional Aboriginal societies for various purposes

  Examples: shelter, food gathering

- demonstrate understanding of the use of a traditional Aboriginal tool

  Examples: fish hooks, small fish nets, spindle whorls, looms, baskets, hide scrapers

- demonstrate understanding of ways in which technological innovations have contributed to changes in local ecosystems
- appreciate the knowledge of ecosystems, as evidenced in the traditional and contemporary practices of Aboriginal communities

Social Studies

Students will

- describe the ways in which respect is shown in Aboriginal cultures
- demonstrate understanding of the importance of respect in Aboriginal cultures
- demonstrate understanding of the roles of Elders in Aboriginal societies
- demonstrate understanding of the importance of oral tradition in Aboriginal cultures
- demonstrate awareness of barriers to preserving the oral traditions since the first Indian Act
- demonstrate awareness of the similarities and differences between the traditional stories of local Aboriginal peoples and Aboriginal peoples from another part of North, Central, or South America
- demonstrate understanding of the importance of generosity and sharing in traditional Aboriginal societies
- demonstrate understanding of the causes and effects of the erosion of Aboriginal languages

Example: lack of representation in the media

- demonstrate awareness of the importance of the preservation and transmission of cultural identity
- demonstrate awareness of the nature of family relationships in traditional Aboriginal societies
- describe how the media have affected the roles and responsibilities of individuals within Aboriginal families and societies
- demonstrate awareness of traditional Aboriginal practices associated with the seasonal cycles
- demonstrate awareness of traditional Aboriginal practices associated with births, deaths, and marriages
- identify on a map the traditional lands of the Aboriginal peoples of Manitoba
- compare the locations of traditional settlements and population centres with the current locations of First Nations communities in Manitoba

- compare the traditional way of life of two Aboriginal peoples of Manitoba

  Examples: their clothing, food, medicine

- describe an innovation, traditionally used by Aboriginal peoples of Manitoba, from each of the following categories: transportation, shelter, hunting, gathering and preparing food, making garments
- describe different types of traditional dwellings used by Aboriginal peoples of Manitoba
- describe the traditional trade and exchange systems in Aboriginal societies prior to contact with Europeans
- demonstrate awareness of traditional Aboriginal approaches to the management of natural resources

  Examples: hunting, planting, harvesting

- describe the effect of the media on the stereotypes associated with Aboriginal peoples
- demonstrate awareness of the effects of stereotypes on individuals and culture
- demonstrate awareness of people and events that have shaped the life of an Aboriginal role model

  Examples: Matthew Coon Cum, Tom Jackson, Jordin Tootoo, Tina Keeper, Paul Chartrand, Elijah Harper

Senior Years (S1-S4)

Business Education

Students will

- describe uses for the items Aboriginal peoples traded among themselves prior to contact with Europeans
- describe the barter and monetary exchange systems used by Aboriginal peoples in Manitoba prior to contact with Europeans
- describe the interdependence of two or three Aboriginal groups, one of which must be from Manitoba, prior to European contact
- describe the differences and similarities between the concept of wealth in traditional Aboriginal cultures and the mainstream culture of modern Canada

- describe the meaning of the pertinent sections of the Indian Act that deal with the *sale or barter of produce* and *estates and wills of Indians* as it affects First Nations peoples' resource use and development
- describe four major economic development initiatives that different Aboriginal peoples have established

  Examples: Aboriginal Peoples Television Network, Native Communications Inc., Pemmican Publications
- demonstrate awareness of the effects that the various forms of marketing found in the media have had on the dietary and fashion choices made by people

  Example: many choose a diet which includes convenience foods rather than traditional foods

Drama

Students will

- demonstrate awareness of the teachings found in traditional Aboriginal stories
- demonstrate understanding of the teachings found in contemporary Aboriginal stories and plays
- demonstrate awareness of when it is appropriate and inappropriate to tell particular types of Aboriginal stories

  Example: Nanabush stories are told only between the first and last snowfall
- demonstrate awareness of Aboriginal stories told in each season
- identify Aboriginal teachings in a play, movie, or television program
- demonstrate awareness of Aboriginal actors, writers, playwrights, and dancers
- describe some of the different forms and purposes of Aboriginal drama
- evaluate the authenticity of the media's portrayal of Aboriginal peoples
- demonstrate understanding of the concept of *cultural appropriation* in the context of Aboriginal culture

English Language Arts

Students will

- demonstrate understanding of the importance of respect in Aboriginal cultures
- demonstrate understanding of the importance of oral tradition in Aboriginal cultures

  Include: preservation and transmission of culture, values, and history
- explain protocols that are associated with the Aboriginal oral tradition

  Examples: showing respect when someone is talking, patience and waiting, not interrupting, appropriate times of the year to tell particular stories, age appropriateness of stories
- demonstrate understanding of the appropriate behaviours while listening to an Aboriginal storyteller
- demonstrate understanding of the teaching found in an Aboriginal story that they have heard
- demonstrate awareness that Aboriginal stories contain more than one teaching
- describe the commonalties between contemporary Aboriginal stories and traditional Aboriginal stories
- demonstrate understanding of the reasons behind the lack of Aboriginal literature in the early part of the 20th century
- appreciate the reasons for the increase in Aboriginal literature since the 1970s
- demonstrate awareness of Aboriginal writers and artisans
- compare the work of an Aboriginal writer with that of a non-Aboriginal writer with respect to elements of style, structure, characters, and meaning

  Examples: Shirley Stirling, Thomas King, George Klutesi
- demonstrate awareness of an appropriate greeting in the seven Aboriginal languages of Manitoba
- demonstrate understanding of a social, cultural, or political issue that affects Aboriginal peoples

  Examples: land claims, residential schools, cultural revival, self-government, health and lifestyle, hunting and fishing rights, education

- demonstrate awareness of the resources pertaining to Aboriginal issues and information
- demonstrate understanding of the implications and meanings of *cultural appropriation* for Aboriginal peoples
- demonstrate understanding of the effects of racism and discrimination on an individual's ability to be successful in his or her chosen field
- demonstrate understanding of the concept of systemic racism and how it applies to Aboriginal issues
- demonstrate understanding of the ways in which stereotypes pertaining to Aboriginal peoples have been created and perpetuated

  Examples: by the media, in novels and short stories, in the names of sports teams
- evaluate the appropriateness of the portrayal of Aboriginal peoples in various media forms

Home Economics

Students will

- identify traditional foods of Aboriginal peoples
- evaluate the nutritional value of traditional foods of local Aboriginal people using Recommended Nutrient Intakes (RNI)
- describe the traditional methods used by local Aboriginal peoples for preparing, preserving, and storing game, fish, and wild fruits and vegetables
- describe the traditional methods of cooking and preparation for a traditional Aboriginal community feast
- analyze the relationship between the media and the dietary choices of Aboriginal peoples
- analyze the relationship between the cost of food and the quality of the diets of people in the North
- demonstrate understanding of the relationship between the media and people's choice of clothing
- design and create garments that include elements of traditional clothing of local Aboriginal peoples

- explain the relationships and roles of family members in raising a child in a traditional Aboriginal community

  Examples: the role of the mother, father, grandparents, aunt, uncle

- demonstrate knowledge of the similarities and differences in the roles of various members of a traditional Aboriginal family and a non-Aboriginal family in raising a child

Industrial Arts (Technology Education)

Students will

- demonstrate knowledge of a variety of traditional Aboriginal technologies

  Examples: types of tools, design and style of shelters

- demonstrate understanding of the construction techniques of a traditional Aboriginal innovation

  Examples: smoke house, toboggan, snowshoe, traps

- analyze the design of traditional Aboriginal tools and shelters considering available natural resources

Information Technology

Students will

- demonstrate awareness that there are a large number of Internet sites containing information about Aboriginal peoples, cultures, and issues
- demonstrate awareness that local Aboriginal peoples use information technology in their work places and private lives
- demonstrate awareness that the increasing amount of technological information available contributes to *cultural appropriation*

Mathematics

Students will

- describe the use of geometry in traditional Aboriginal structures
- demonstrate awareness of the use of geometry in the work of contemporary Aboriginal architects
- identify examples of the concepts of parallels, balance, and symmetry in Aboriginal artwork and architecture

- demonstrate awareness of the words for the numbers 0 to 100 and the continuing pattern 200, 300, ... 1000 in a local Aboriginal language
- appreciate that Aboriginal peoples measured time without using calendars, clocks, or watches

  Example: they looked at the movement of constellations to tell time

Music

Students will

- describe the role of traditional music in Aboriginal societies
- demonstrate awareness of Aboriginal people involved in the music industry

  Examples: Susan Aglukark, Jerry Alfred, Tom Jackson, Carlos Nakai, Robbie Robertson, Ray St. Germain, Buffy Sainte-Marie
- identify traditional Aboriginal music
- demonstrate awareness of protocols associated with the performance of traditional Aboriginal songs
- describe elements of traditional Aboriginal music
- demonstrate awareness of various styles of contemporary Aboriginal music
- identify elements of traditional Aboriginal music in the works of contemporary Aboriginal and non-Aboriginal artists

Physical Education/Health Education

Students will

- demonstrate willingness to participate in traditional Aboriginal games
- demonstrate understanding of the value of sports in local Aboriginal communities
- demonstrate awareness of the history of Aboriginal games
- identify Aboriginal role models in a number of different sports

  Examples: Angela Chalmers, Theoron Fleury, Grant Fuhr, Joe Keeper, Reggie Leach, Tom Longboat, Gino Odjik, Roger Nielson, Ted Nolan, Jordin Tootoo
- analyze the appropriateness of various Aboriginal images in sports

  Examples: team names, logos

- demonstrate awareness of traditional Aboriginal dances
- demonstrate awareness of the roles that a dancer may play in a contemporary Aboriginal community
- demonstrate awareness of the effects of the European influence on traditional Aboriginal dances

  Example: Métis dances

Science

Students will

- respect the traditional Aboriginal peoples' understanding of, and practices associated with, the various cycles that are a part of ecosystems
- describe appropriate ways to learn and use traditional Aboriginal knowledge of plants, animals, and the environment
- demonstrate understanding of the physics principles associated with various traditional Aboriginal technologies

  Example: the force distribution associated with snowshoes
- demonstrate awareness that Aboriginal peoples had effective medicines prior to European contact
- identify examples of traditional medicines used by local Aboriginal peoples
- identify in a local Aboriginal language the name of four plants that are commonly found in the area
- demonstrate awareness of the traditional uses of plants that are commonly found in the area
- demonstrate understanding that the knowledge of the proper use of traditional medicine has been transmitted and maintained through oral tradition
- identify examples of contemporary medicine and products that were discovered by Aboriginal peoples
- describe why diseases introduced by Europeans had such a profound effect on Aboriginal peoples
- describe the similarities and differences in the views held by government policy and local Aboriginal peoples toward resource use and management

Second Languages

Students will

- demonstrate awareness of the interrelatedness of Aboriginal languages and cultures
- describe the importance of oral traditions in Aboriginal culture
- demonstrate awareness that storytelling is an important form of oral tradition
- identify the teachings in a traditional story
- describe the similarities and differences between a traditional and a contemporary Aboriginal story
- identify the influences of traditional Aboriginal stories in a contemporary Aboriginal story
- identify the regions on a map of Manitoba where the various Aboriginal linguistic groups were traditionally located
- demonstrate awareness of an appropriate greeting in the seven Aboriginal languages of Manitoba
- identify words commonly used in Canada that have their origin in an Aboriginal language

  Examples: Canada, Ottawa, moose, toboggan, mukluks, kayak, canoe, tobacco
- describe how not being allowed to speak in their own language affected individuals, families, communities, and Aboriginal peoples as a whole

Social Studies

Students will

- demonstrate understanding of the importance of respect in Aboriginal cultures
- demonstrate understanding of the vital role of Elders in Aboriginal cultures
- demonstrate understanding of the importance and roles of oral tradition in Aboriginal cultures
- appreciate the importance of oral tradition in Aboriginal cultures
- describe the effects that the erosion of the Aboriginal languages is having on Aboriginal cultures
- describe the traditional family structure of Aboriginal peoples in Manitoba

- identify communities that reclaimed their traditional names

  Examples: Sagkeeng (Fort Alexander), Opaskwayak (The Pas)

- describe the roles Elders, grandparents, parents, and community members traditionally had in the education of children in a local Aboriginal culture
- identify factors that have contributed to changes in the structure of Aboriginal families
- describe the reasons for the designation of specific tasks as either male, female, or both in traditional Aboriginal societies
- demonstrate awareness of the importance of family and community in the identity of many Aboriginal peoples
- demonstrate understanding of why it is important for contemporary Aboriginal peoples to maintain or re-establish traditional values in their lives
- demonstrate awareness of ways in which some Aboriginal peoples apply traditional values in their lives

  Examples: Powwows, fall ceremonies, sweat lodges, sun dances

- demonstrate awareness of ways in which local Aboriginal communities maintain a connection to traditional values

  Examples: Elder consultation, community feasts

- describe the importance of art in the Aboriginal cultures of Manitoba
- describe the traditional Aboriginal view of nature and its gifts by comparing and contrasting it with the contemporary Canadian views of natural resources
- list the natural resources that were important to Aboriginal groups in Manitoba prior to European contact
- demonstrate understanding of the effects that small pox, tuberculosis, and other diseases introduced by Europeans had on Aboriginal peoples
- describe the different and similar views held by Aboriginal and European peoples in their perception of land and the concepts of wealth and ownership
- compare the perception of the land held traditionally by Aboriginal peoples and European peoples

- describe how the differences in perception of land, wealth, and ownership affected the interaction of Aboriginal and European peoples in Canada's past
- describe how the relationships between Aboriginal peoples and Europeans changed over time
- demonstrate awareness of the ramifications of the Royal Proclamation of 1763
- demonstrate awareness of how the actions of the Hudson's Bay Company and the North West Company affected Aboriginal peoples
- describe the key events surrounding the emergence of the Métis Nation in the 19th century
- demonstrate awareness of key Métis individuals and events in the history of Manitoba
- describe the conflicting perspectives regarding the significance of Louis Riel, Cuthbert Grant, and Gabriel Dumont in the history of Manitoba and Canada
- demonstrate understanding of how the original Indian Act has affected Aboriginal peoples across Canada
- demonstrate awareness of the White Paper, and the response of the Indian Brotherhood to it
- demonstrate awareness of how the Constitution Act, 1982, affected Aboriginal peoples in Manitoba
- demonstrate awareness of Bill C-31, an Act to Amend the Indian Act, and the effect that it has had on Aboriginal peoples
- demonstrate awareness of the intent of the Royal Commission on Aboriginal Peoples (RCAP)
- demonstrate awareness of the treaties and land agreements involving non-Aboriginal peoples in Canada

  Example: East-West Land Agreement with the Mennonite people
- demonstrate awareness of the treaties signed with Aboriginal peoples of Manitoba
- demonstrate awareness of the intergenerational effects of the residential school system on Aboriginal peoples
- demonstrate awareness of the personal experiences of Aboriginal peoples who were students at residential schools

- appreciate the contributions made by Aboriginal peoples in the economic development of Canada
- describe the key roles played by Aboriginal individuals in the development of Canada
- value the inherent rights of Indigenous peoples
- demonstrate understanding of treaty rights as they pertain to the Aboriginal peoples of Manitoba
- demonstrate awareness of the key issues involving First Nations and Métis land claims
- describe the traditional and contemporary systems of governance of the Manitoba Métis and a local Manitoba First Nation
- demonstrate understanding of the reasons for which Aboriginal peoples consider themselves to be members of nations distinct from Canada
- demonstrate awareness of the key issues related to the self-government of Aboriginal peoples
- demonstrate awareness of the barriers faced by Manitoba's Aboriginal peoples regarding the economic self-sufficiency of their communities
- demonstrate awareness of the portrayal of Aboriginal peoples or issues by the media
- demonstrate awareness of the biographies of four prominent Aboriginal people of the 20th or 21st centuries

Visual Arts

Students will

- describe similarities and differences in the decorative aspects of traditional Aboriginal art from four Manitoba peoples

  Examples: beadwork on outerwear, patterns, colours
- demonstrate an understanding of various types of Aboriginal art and its origins
- describe various aspects of the work of an Aboriginal artist

  Examples: style, use of traditional design elements and themes
- identify Aboriginal elements in examples of art
- demonstrate awareness of the work, accomplishments, and recognition received by at least four Aboriginal artists

- analyze the similarities and differences in the work of four contemporary Aboriginal artists
- identify artists whose work is influenced by Aboriginal art
- demonstrate awareness of the concept of ownership of art and images

  Example: petroglyphs

Conclusion

This document is intended to provide educators and curriculum developers with learning outcomes that will assist with the integration of Aboriginal perspectives into all subject areas, Kindergarten to Senior 4. While the document provides some background information to assist with this process, it is hoped that the reader/user will do further research to enrich what is provided to them through this document.

They told me to tell you the time is now. They want you to know how they feel. So listen carefully, look toward the sun. The Elders are watching ...
(Verna Kirkness, cited in Fitznor 64)

GLOSSARY

GLOSSARY

Aboriginal: a person who is a descendant of the original inhabitants of North America. The Constitution of Canada (1982) recognizes three primary groups as Aboriginal peoples: Indians, Inuit, and Métis.

Aboriginal perspectives: based on the distinct world view of the Aboriginal cultures. This world view has humans living in a universe made by the Creator and needing to live in harmony with nature, one another, and oneself. Each Aboriginal culture expresses this same world view in a different way with different practices, stories, and cultural products (adapted from *The Common Curriculum Framework for Aboriginal Language and Culture Programs*).

Assembly of Manitoba Chiefs (AMC): was created by First Nations in Manitoba to provide a means through which discussion and consensus building could occur among the First Nations in Manitoba, and to present a common front when pursuing issues externally. The AMC works to "promote and preserve" the "inherent Aboriginal and treaty rights while [striving] to improve the quality of life of the First Nations citizens in Manitoba."

assimilate: the process whereby one cultural group is absorbed into the culture of another, usually the majority culture. In the context of Aboriginal perspectives, methods of assimilation were practised by the Federal government.

culture: the values, history, customs, and language components that make up the heritage of a person or people, and contribute to that person's or people's identity (adapted from *The Common Curriculum Framework for Aboriginal Language and Culture Programs*).

Elder: this definition will vary among communities. However, an Elder is generally considered to be "any person regarded or chosen by an Aboriginal nation to be the keeper and teacher of its oral tradition and knowledge", who "have their own unique strengths and talents" (*The Common Curriculum Framework for Aboriginal Language and Culture Programs*). While it is rare to find a young person who is considered an Elder, it is possible. Neither age nor gender play a role in determining whether someone is considered an Elder.

First Nations: a term that came into common usage in the 1970s to replace the word 'Indian,' which many people found offensive. Although the term First Nations is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term 'First Nation' to replace the word 'band' in the name of their community (Indian and Northern Affairs 2000).

Indian and Northern Affairs Canada (INAC): the primary government body responsible for fulfilling the constitutional, treaty, political, and legal obligations of the Federal government to the First Nations, Inuit, and Northerners.

Inuit: "Aboriginal peoples in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec, and Labrador" (Indian and Northern Affairs Canada).

Manitoba Métis Federation Incorporated (MMF): works for the advancement of various Métis issues. These issues include the following: the promotion of the Métis history and culture and the cultural pride of the membership of the MMF; the education of the members of the MMF regarding their legal, political, social, and other rights; the participation of the MMF members in various organizations including community, municipal, provincial, and federal Aboriginal organizations; and the promotion of the political, social, and economic interests of its members.

Métis: the people who the Federal government defines as having "mixed First Nations and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit, or non-Aboriginal people" (Indian and Northern Affairs Canada).

The "National Definition of Métis" is a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal peoples, and is accepted by the Métis Nation <www.métisnation.ca/DEFINITION/home.html, 2002>.

oral tradition: knowledge that is passed from one generation to the next by way of the spoken word.

residential schools: schools funded by the Federal government and run primarily by churches, partially for the purpose of assimilating Aboriginal children into mainstream society.

storytelling: the traditional practice of using oral stories for the purposes of transmitting culture, knowledge, beliefs, values, and history to the new generations.

Status Indians: are those Aboriginal peoples who meet the requirements of the Indian Act and who are registered under the Act.

Non-Status Indians: are those people of Aboriginal descent who do not meet the criteria of the Indian Act or who, despite meeting the criteria, have not been registered as Status Indians.

treaty: an agreement made between specific groups of Aboriginal peoples and the Federal government that clarifies Aboriginal rights to land and resources. Treaties were written as a means to have the government recognize their responsibilities towards Aboriginal peoples in the areas of social, educational, and economic concerns.

Treaty Indian: is defined by the Federal government as a "Status Indian who belongs to a First Nation that signed a treaty with the crown" (Indian and Northern Affairs 2000).

treaty rights: are rights accruing to First Nations as a result of treaties negotiated between themselves as sovereign nations and the British Crown in right of Canada" (Manitoba Education and Training 1998).

values: beliefs and qualities based on the world view of an individual or culture that are considered to be important as guiding principles or ideals of that particular culture.

world view: a philosophy of life or conception of the world (Pearsall 2001).

APPENDICES

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APPENDIX A: PROJECTS DEMONSTRATING THE INTEGRATION OF ABORIGINAL PERSPECTIVES

The primary focus of this document is to provide learning outcomes that will support the inclusion of Aboriginal perspectives into all curricula. However, it is important for educators to keep in mind that this should also be done through the instructional methods, assessment methods, and learning resources chosen to teach all learning outcomes in any course or subject area.

The four projects outlined in this appendix have been submitted by classroom teachers and are intended to act as examples of the range of projects that can be undertaken. They are not intended to be adapted directly into classrooms, as it is realized that it would not be possible for these projects to be adapted into the circumstances of all classrooms and schools.

The Archaeology Project: An Ekota Program for Grades 4, 5, and 6 Students at Grand Rapids School 2001-2002

Project developed by Shelley Cook

(Note: The Ekota Program is a program that has been implemented in Frontier School Division.)

Rationale

The Archaeology Project was created as a year-long course for 16 education-focused students in Grades 4 to 6.

It was designed to help students

- gain insight into the role and responsibility of an archaeologist and explore future employment opportunities in this field
- connect classroom learning and real-world field studies
- gain first-hand experience working at a *dig* site
- combine the four core subjects of English language arts, mathematics, science, and social studies in a stimulating interdisciplinary theme
- be involved in meaningful research
- distinguish between prehistory and recorded history and how they relate to the study of archaeology

- learn about the lifestyle of the people in the Grand Rapids area at the time the artifacts were found
- experience first-hand the making and using of tools from that approximate time period
- gain a greater respect and understanding of the skills and abilities of the Aboriginal ancestors of the area

Project Timeline

Fall: September—October

- consult with Elders for permission to conduct the dig and to determine an appropriate place for it to be done
- apply to the Manitoba Historic Resources Branch for a permit to dig
- prepare the site:
  - — invite Elders to participate in the site preparation
  - — clear the surface of plant growth and debris
  - — record and store the surface artifacts
  - — survey and mark the units
  - — choose the most promising units to dig
- dig four units of two metres square, with teams of four students per unit
- measure and record location of each artifact
- screen soil to locate artifacts that may have been missed *in situ*

Winter: November—January

- listen to stories about the area told by Elders
- research the job of archaeologists
- research and write an essay about any civilization we have learned about through the work of archaeologists
- make a model that relates to the civilization researched
- clean and catalogue artifacts

Spring: February—March

- present research papers to the Ekota class
- prepare and deliver a presentation to the Grade 8 class as it relates to their Social Studies program
- fundraise for a trip to Winnipeg
- visit Winnipeg to
  - examine the artifacts from the 1961 archaeological dig done by Mayer-Oakes (Dept. of Anthropology, University of Manitoba)
  - examine the wealth of documents and photos related to the recent historical periods of the Grand Rapids area—the fur trade and hydro development
  - tour the galleries related to our studies in the Museum of Man and Nature
  - visit the laboratory at the Museum of Man and Nature where artifacts are processed
  - listen to guest speakers
  - experience first-hand the art of flint knapping and making a fire with a bow
- complete scattergrams of the units dug

Summer: April—June

- build Laurel-style pottery
- research the time period of the artifacts found (about 2000 to 8000 years before present)
- write research as a newspaper article, as step by step instructions, or as an advertisement using the book *Stone Age News* as a model
- complete a written report on our dig and our finds for the Historic Resources Branch
- present the report on the dig to the Elders
- build birch bark baskets and weave willow stands for our Laurel-style pottery
- make birch bark bitings under the guidance of Elders
- create a diorama model of the lifestyle of the people in the Grand Rapids area at the time of our artifacts

Native Studies Trip to a Fasting Camp
Moose Lake
Second Week of May
(When the buds come out on the trees)

Project developed by Ron Cook

Objective

To provide students with an authentic outdoor experience where they will have opportunities to

- develop camping skills
- build cooperative skills
- gain exposure to traditional teachings of the Cree people
- develop responsibility as part of a group

Synopsis

The group will be involved with setting up the campsite, planning and cooking their own meals over an open fire, and cleaning up at the end of the trip.

Students are encouraged to participate in camp activities and to help out with the jobs that need to be done. The camp is organized in the traditional way. The campers are told to find out what their responsibilities are in order to make the camp a successful experience and to become involved in the campsite community in the traditional sense, but there is no compulsory requirement to participate. Students may choose to watch and learn only or to participate in the sweat lodge ceremonies, listening to the teachings of the Elders, singing in the evenings to support the fasters, or helping at the coming-out feast.

The camp is a positive experience for all those who choose to get involved and participate. It is a time for the students to be immersed in the Cree language and the traditional values of caring, sharing, and working together in a small group setting.

Writing, reading, and electronic devices (radios, cassettes, CD players) are discouraged. Students are encouraged to watch and listen to nature and what it may be saying. Evaluation of the students is done by observation of the students by Elders, and by students' feedback of their perception of the camp.

Make the Right Choice
A Multimedia Interactive Drama Performance/ Workshop, Part of the Community Action Program
A Half-Credit School Initiated Course (SIC)
R.B. Russell Vocational High School
2000-2001

Project developed by Jay Willman

Background

Over the last eight years, the students in the Community Action Program have conducted interactive workshops for thousands of other students and community members. These workshops have addressed important community issues, bringing the youth and community together for positive change.

During the 2000-2001 school year, the fifteen students in this program, all of whom were First Nations or Métis, learned that Type II diabetes affects significantly larger numbers of Aboriginal peoples in proportion to any other segment of Manitoba's population. In the previous two years, an average of one child each week in the Point Douglas area of Winnipeg was diagnosed with this disease, and it is also very prevalent in Northern Manitoba communities. Upon learning this information, the students in the Community Action Program decided to take steps to improve this situation.

Objectives

The students will

- decide upon a topic for study and integration into their major performance/workshops
- develop their research skills
- develop their presentation skills
- improve their self-esteem and self-confidence

Synopsis

The two-year project, in partnership with the Winnipeg Regional Health Authority, the Manitoba Theatre for Young People, and with funding from the Winnipeg Foundation, focused on a unique strategy to educate young people about healthy eating and active living in order to prevent Type II diabetes. The project culminated with the production of an interactive drama performance and workshop activities.

The students in the Community Action Program researched topics related to the prevention of Type II diabetes through healthy eating and active living. Research methods included using the Internet, listening to guest speakers, and using community resources. The Winnipeg Regional Health Authority, in particular, played a role in arranging education sessions and securing funding for the project. Using the information they had gathered, the students developed an interactive performance/workshop that typically consisted of five separate plays, large and small group trust-building games, small-group sharing circles, and a solutions sharing forum. One of the plays, "The Eagle's Path," featured a video of an Elder being projected into the sky, with the Elder giving advice on healthy lifestyle choices. The Elder's face appeared to be floating above an eagle soaring across the stage. As the main character of the play received an eagle feather, he received the strength to make the right choices. All of the other plays featured traditional wisdom being given to the participants. Cree, Ojibway, and the Métis language were also integrated into the dialogue.

During a two-week period in March 2002, the "Make the Right Choice" interactive workshop/performance was presented twice a day to a total of over 2000 Grades 4–6 students and community members from the inner-city area of Winnipeg.

Sturgeon Classroom Project

Background

In 1994, the *Sturgeon for the Future* project began. This was a joint project that involved the partnership of the Nelson River Sturgeon Co-Management Board, Frontier School Division, and the Manitoba Department of Conservation. The goals of the *Sturgeon for the Future* project were to "raise awareness in Communities [sic] and educate young people about sturgeon, increase the understanding of the lake sturgeon species, Acipenser *fulvescens*, and increase the chance that this once common species would not become extirpated in Manitoba" <www.mysterynet.mb.ca/sturgeon/>.

The project involved supplying the participating classrooms with five or six sturgeon fingerlings, the appropriate food for the fish, and all of the required equipment to maintain the fish. What follows is a brief overview of the classroom project that one teacher designed using the *Sturgeon for the Future* project to include Aboriginal perspectives in the courses that he taught.

Objectives

The students will

- further develop and improve their research skills
- see the validity of traditional knowledge
- have opportunities to gain further understanding of the seven teachings
- experience increased motivation and interest levels

Project Outline

This classroom project was run over the course of a school year in a Senior Years classroom where various science and mathematics courses were taught. The students involved in the projects were from Senior 1 and Senior 2 science, Senior 3 and Senior 4 biology, and Senior 1 and Senior 2 mathematics classes. However, the work done by the students in this project was not limited to these subject areas.

This project allowed students the opportunity to become involved in a number of different tasks related to the sturgeon fingerlings that were residing in a large aquarium in their classroom. The tasks that the students were involved in included

- consultation with an Elder regarding the sturgeon being raised in the classroom
- the initial set-up of the aquarium, heater, filters, and de-chlorination of the water
- accurate measurement and recording of the water level and temperature, as well as the levels of various chemicals in the water including pH, nitrite, and dissolved oxygen
- daily care of the sturgeon fingerlings which included
  - monitoring the amount of food required by the fish by recording the amount of food given and estimating the amount of food left uneaten at the end of the daily feeding period
  - recording the health of the fish including signs of disease or stress, and taking the appropriate steps to remedy any disease or stress the fish may have been suffering from
  - daily recording of the estimated length of each fish

- researching the lake sturgeon species, Acipenser *fulvescens*, including the uses and importance of the sturgeon to the people of their community and to other Aboriginal peoples of North America, using interviews with Elders and other community members, books, magazines, journal articles, and the Internet
- participating in the release of the sturgeon the following fall into a river where this species was historically found

Course Integration

The various tasks included in this project and the information and data which they produced were integrated into the various courses in a number of different ways:

- the material that the students gathered through research was made into classroom presentations, and connected with achieving learning outcomes in the various science courses that the students were enrolled in
- a sturgeon information centre was created by the students, in which material from the students' presentations was displayed
- data collected were graphed using pencil and paper, and computer software application methods; these graphs were then incorporated into the sturgeon display centre
- the teacher incorporated the data and graphs into the instructional methods used to assist the students in achieving various mathematics learning outcomes
- information relating to the data collected, as well as the information learned through research or class presentations, was incorporated into the students' regular learning journal entries
- although this teacher did not do it, this project would be well suited for the integration of learning outcomes from social studies courses

APPENDIX B: RESOURCES

The following list contains resources that educators might use to assist them with integrating Aboriginal perspectives into curricula.

Print Resources

Beaulieu, Carol. *The Way We Speak: An Annotated Bibliography of Aboriginal Language Resources in Manitoba*. Winnipeg, MB: Manitoba Education and Training, 1998.

Cardinal, Phyliss. *The Cree People*. Edmonton, AB: Duval House Publishing, 1997.

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Reed, Kevin. *Aboriginal Peoples: Building For the Future*. Don Mills, ON: Oxford University Press Canada, 1999.

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Western Canadian Protocol. *The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12*. Western Canadian Protocol for Collaboration in Basic Education, 2000.

Internet Resources

Cradleboard Teaching Project
<http://www.cradleboard.org/>

Manitoba Education and Youth: Instructional Resources Unit, Library
<http://www.edu.gov.mb.ca/ks4/iru/index.html>

Mathematics: Aboriginal Perspectives: A Bibliography, Kindergarten To Grade 4, November 1998
<http://www.edu.gov.mb.ca/ks4/iru/publications/bibliographies/mathabor.html>

Rekindling Traditions: Cross-Cultural Science and Technology Units
<http://capes.usask.ca/ccstu/>

The Common Curriculum Framework for Aboriginal Language and Culture Programs: Kindergarten to Grade 12
<www.wcp.ca>

Resource Centres

Manitoba First Nations Education Resource Centre
Telephone: (204) 940-7020
Fax: (204) 942-2490
1214 Fife Street
Winnipeg, MB
R2X 2N6

Manitoba Indian Cultural Education Centre
Telephone: (204) 942-0228
Fax: (204) 947-6564
119 Sutherland Avenue
Winnipeg, MB
R2W 3C9

APPENDIX C: HISTORICAL TIMELINE

The following is a list of some of the events that are significant to the Aboriginal peoples of Manitoba:

Pre-colonial contact	The Land is inhabited by Aboriginal societies with complex cultures, political systems, distinct languages, trade and diplomatic relations, and health care processes.
1400s	European settlement begins in the Land that will be renamed North America.
1500–1600	First Treaties (Peace and Friendship) in which the sharing of the land is stressed are created as agreements between nations.
1643	Two Row Wampum Treaty is formed between the Iroquois and the Dutch Nations.
1700s	Missionaries arrive. Fur trade is established so there is less economic emphasis on traditional harvesting. Immigrant population increases. European arrivals unknowingly introduce new diseases.
1763	The Royal Proclamation Act of 1763 proclaims Indians as Nations or Tribes and acknowledges that First Nations People will continue to possess traditional territories until the lands are ceded to or purchased by the Crown.
1808	The Hudson's Bay Company hires three teachers for northern posts in what will become known as Rupert's Land.
1811	The Hudson's Bay Company grants 116,000 square miles of land, in what will become southern Manitoba, to Lord Selkirk.
1816	The Battle of Seven Oaks, considered by many to be the event that marks the beginning of the Métis Nation. The flag of the Métis Nation is flown for the first time by Cuthbert Grant and his men following the Battle of Seven Oaks.

mid 1800s–early 1970s	Church-run day and residential schools are established for Aboriginal children.
1862	Small pox epidemic kills one out of every three Aboriginal people.
1863	Joseph Trutch is appointed as the Commissioner of Land and Works which denies Aboriginal titles and sets forth a policy that prohibits the rights and pre-emption of Aboriginal peoples and adjusts the size of reserve lands.
1867	The British North America Act creates the Dominion of Canada, giving the Federal government responsibility over Indians and land designated for Indian peoples.
1869	Law is passed that enfranchises status/treaty Indian women who marry non-status Indian men. Provisional Government in Red River is declared by the Métis people.
1869–1870	The Red River Resistance is successful in stalling the unilateral take-over of the Red River region by the Canadian government.
1870	Manitoba enters into the Confederation of Canada with Royal Assent being given in the Manitoba Act.
late 1800s	The Department of Indian Affairs is established, and determines who is considered an Indian, and who qualifies for land claims negotiations. It is also given the power to suspend land claims negotiations.
1871–1921	Treaties 1 through 12 are signed using a form dictated by the Federal government.
1871	Treaties 1 and 2 are signed "between Her Majesty the Queen and the Chippewa and Cree Indians" in 1871.
1873	Treaty 3 is signed "between Her Majesty the Queen and the Saulteaux Tribe of the Ojibway Indians" in 1873, with Adhesions to the Treaty being signed in 1873 and 1874.
1874	Treaty 4 is signed "between Her Majesty the Queen and the Cree and Saulteaux Tribes of Indians" in 1874.

1875	Treaty 5 is signed "between Her Majesty the Queen and the Saulteaux and Swampy Cree Tribes of Indians" in 1875, with Adhesions to the Treaty being signed in 1875, 1908, 1909, and 1910.
1876	The Indian Act is created, in which all previous Indian legislations are consolidated, Indian status is defined, and the Superintendent General is given administrative powers for many aspects of Indian life. At various times this Act has been amended to make it illegal to raise funds to fight land claims and to participate in various traditional ceremonies. During certain periods, this Act also required Aboriginal people to receive permission to travel off their reserve and to participate in trade. The Act also prevented Aboriginal people from voting.
1880	The beginning of the residential school era as Aboriginal children are removed from their homes for the purposes of civilization and education.
1884	Indian Act is amended to prohibit Potlatches and Sun Dances, but this amendment was not enforced until the 1920s and rescinded in 1951.
1885	Louis Riel forms a Provisional Government at Batoche, Saskatchewan. The Métis of the South Bank communities led by Louis Riel, Gabriel Dumont, and their First Nations allies are defeated during the North West Rebellion.
1894	An Order in Council is passed which enforces the compulsory attendance of Indian children in schools. Indian agents are given the power to use police to assist in the gathering of the children and enforce their mandatory attendance at school. Schools and teachers receive money in accordance with the enrolment resulting in overcrowding of residential schools.

1907	The Bryce Report documents the high death rates of Aboriginal children and the disturbing living conditions they are exposed to at the residential schools. An excerpt: *Of a total of 1537 pupils reported upon, nearly 25% are dead ...69% of ex-students are dead and everywhere the almost invariable cause of death is tuberculosis. We have created a situation so dangerous to health that I was often surprised that the results were not worse.*
1930	The Natural Resource Transfer Act is passed. This Act transfers Crown land to provinces, which results in the loss of revenue for Indian peoples.
1950	The first joint School Act is signed between Manitoba and the Federal government, which allows provincial schools to enrol Aboriginal students.
1958	Indian peoples gain the right to vote in federal elections.
1960	Indian peoples gain the right to vote in provincial elections.
1969	The Federal government introduces the White Paper, a Statement of the Canadian Government regarding Indian Policy. First Nations peoples organize and defeat the proposals put forward by the White Paper.
1972	The National Indian Brotherhood releases a ground-breaking policy entitled *Indian Control of Indian Education.*
1973	The Calder Supreme Court Decision provides the first legal recognition of Aboriginal land rights. The Department of Indian Affairs adopts the policy of *local control of education* for Aboriginal peoples. New rounds of treaty negotiations begin.
1982	The Constitution Act affirms the existing Aboriginal and treaty rights, but does not define them. The Act recognizes the Métis as Aboriginal people.

1985	Bill C-31 is ratified by the Federal government. Under Bill C-31, women and children who lost their Indian status under Section 12(1)(b) of the Indian Act could apply to have their status and band membership restored. The Bill gives Bands control of their own membership.
1987	The national churches release a document entitled *New Covenant*, which affirms the rights of Aboriginal peoples as a distinct people, to have adequate land bases, and to be self-determining.
1990	The Meech Lake Accord is defeated when Elijah Harper, a Cree member of the Manitoba legislature, votes against the accord. The Oka crisis occurs. Prime Minister Brian Mulroney proposes the establishment of the Royal Commission on Aboriginal Peoples.
1991–1996	The Royal Commission on Aboriginal Peoples is established to answer the question "What are the foundations of a fair and honourable relationship between Aboriginal and Non-Aboriginal peoples in Canada?" A 4000-page report is produced that recommends the establishment of new relationships which are built upon mutual respect, responsibility, and sharing, and calls for the negotiation of an adequate land and resource base.
1992	First Nations peoples throughout the Americas mark the 500th anniversary of Columbus' arrival with a protest called *500 Years of Resistance*. Louis Riel is granted the status of "A Founding Father of Manitoba" by the province of Manitoba in recognition of his role in bringing the province into Canada.
1997	The Delgamuukw Supreme Court decision is passed, which holds up the Aboriginal rights recognized in the Constitution.

1998	The Joint First Nations—Canada Task Force recommends that the government's Indian Claims Commission, which was set up in 1991 in response to the Oka crisis, be dismantled and replaced with an independent body.
	The Minister of Indian Affairs issues a statement of reconciliation for its treatment of Aboriginal peoples.
1999	The UN Human Rights Committee criticizes Canada for failing to respect the rights of First Nations to self-determination and adequate lands and resources.
2000	First Nations in B.C. refuse to give up their Aboriginal rights in return for a treaty.
	The first modern-day land claims agreement of British Columbia is signed between the Nisga'a Nation, Canada, and British Columbia in the form of the Nisga'a Final Agreement.

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